/221 cont./

881 304 [828] In general, with the method of pressing strongly on the patient's temples, the one performing the operation manages it so that the patient feels little or nothing of the pain of the piercing, according to what they say, and it is probable, because one sharp pain diminishes or makes another one feel less strong. But it is also certain that the boy, seeing himself before so many spectators and girls, makes every effort not to cry out or weep, because the Indians do not deny that many somewhat cowardly ones do shout and even cry a little (1).

1. Some boys, very fearful, when their fathers begin to talk to them about the tembeta and the need to have the hole made, run off to another tribe in the presence of their relatives, but the latter persuade them, and they return to their town.

I have asked more than one Indian and all agree in asserting that not a drop of blood comes from the hole. The day on [985] [784] which the imposition of the tembeta is done is a day of strict fasting, and they do not even let them drink a little chicha; other foods cannot be chewed by them for several days either. On some, somewhat careless ones, there is a swelling, and on [759] [824] others not. The swelling of the lip is avoided, according to them, by heating the leaves of the bush Urucuna in the flame or embers of the fire and applying them continually around the 881 hole. The cicatrization of the lip may take a month, during which time the little Chiriguano stays at home, letting himself be seen in the streets and in the plaza once in a while (2).

[759] 2. For a Chiriguano it is a great honor to put the tembeta in place on the boys, so that he asks nothing for this honorable operation; but the boy's parents make some small gift, which he receives with satisfaction.

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defeated, may the evil ones die. While the war lasts, it is the rule that women and their daughters must not sit in a squatting position, but with their legs stretched /281/ out in front, so that their fathers and husbands who are in battle will not feel any tiredness (1).

1. The Italian del Campano, relying on the writings of Father Giannecchini, a missionary of the Colegio de Tarija, writes in his work that, before the fighting began and during it, women and maidens come out to the plaza and in a loud voice sing and dance the Aré aré. This song and dance must have originated among the Toba, who at that time were numerous in the Gran Chaco region, because in the Ivu region and other regions they scarcely know the name of the Aré aré, and not all share in that knowledge, as has been proved, for in no combat which has occurred to the north, south, and west of Ivu has the Aré, aré been danced and sung.

During the Curuyuqui war the Santa Rosa mission was invaded by the rebels, who, in spite of their number and strength, were unable to enter the town which they intended to burn. Then and afterward the missionaries witnessed painful scenes of women who, crying their hearts out, raised their voices and threw ashes to obscure the enemies' vision. Bitter memories of that massacre are still retained, at which some of them laugh today, but they cried then. Whenever I hear the sad stories, my eyes overflow with tears (2).

2. The Curuyuqui rebels first attacked the town of Cuevo, whose inhabitants had taken refuge in Santa Rosa the night before. In a few days they attacked the mission, from which it can be concluded that their hate was against the whites, and concomitantly against the Indians who were